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and hunting grounds, or personal and social disagreements, so that the building of a house is looked upon as a chore which must be repeated several times during one's career. A man, if one may judge by the histories of the old men whom I knew, may build from three to a dozen houses during his lifetime.

Before discussing the permanent residences which are located in settlements or villages, it may be well to mention the types of temporary shelter in the building of which the Carib woodsmen are so adept. As stated in our discussion of hunting, a man is sometimes away from home for several days, engaged in the chase. In other cases long trips overland or by river to neighboring settlements or trading posts necessitate the passing of nights in the jungle. Just as every man is a competent woodsman, knowing the practical uses to which any of the jungle plants can be put and the peculiarities of the animals which furnish so large a part of his food supply, so he is also well acquainted, by the time he reaches man's status, with many ingenious methods of making himself comfortable in any conditions which he may have to face. Other aspects of woodsmanship will be described in our chapter on transportation and woodcraft. But at this point we may say that a man traveling in the jungle always carries at least two accessories, his cutlass and his hammock. With these he can make himself reasonably comfortable for a night almost anywhere. The cutlass is carried in the hand, and the hammock is rolled into a small ball which is suspended down the back by a piece of bush rope around the neck, or is packed into a corner of the walisha (carrying basket).

If the night gives promise of being clear, or if the traveler is in a great hurry, the only arrangements made for sleeping are the cutting of two poles with sharpened ends, which are forced into the ground at a distance of perhaps six feet from each other. To these poles the hammock ropes are attached. The poles themselves lean at obtuse angles away from each other, the better to withstand the strain of the hammock. This method of passing the night is designated in pidgin English as "sleep in bush corner."

Rain, however, is the constant visitant of all travelers in the bush, and it is exceedingly difficult to say with certainty that a sky which at evening is studded with stars will not be pouring water long before morning. Consequently, whenever practical, some provision is made for shelter from rain. The simplest form of

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rain shelter is made merely by laying two poles against the trunk of a tree and spreading the leaves of the wild plantain or of dalli-banna[1] over them. Under the small shelter thus made a man may crouch protected from the rain, but will be unable to sling his hammock. Another type of temporary rain shelter is made from the plaited leaf of the manicol palm, as figured in Roth.[2]

More commodious temporary shelters, called banabs by the creoles and wawnitopo (sleeping thing) by the Caribs, take several forms. All of them consist of a framework of upright poles and horizontal crosspieces, and a thatch or roofing of some kind of broad leaves. The framework serves the double purpose of supporting the hammock of the occupant and supporting the roof over his head. The framework is tied together with bush rope.[3]

Figure 3 shows different types of temporary shelter. The triangular flat-roofed type (Type A) of wawnitopo consists of three uprights, any or all of which may, if convenient, be the trunks of standing trees or saplings. At a height of about four to five feet from the ground, the uprights are connected by three horizontal tie-pieces, slender poles cut from young saplings. Across the triangle thus formed several horizontal tie-beams are laid parallel to its base. Upon these beams are laid the broad fresh leaves which have been gathered for the thatch, and from the uprights the hammock is slung. Usually the sleeper's feet are directed toward the apex of the triangle which forms the roof, and his head toward the base.

A triangular shelter with a gable roof I have called Type B. The gable end is built up by a series of cross pieces laid parallel to each other upon the ends of the longitudinal stringers which support the thatch of the roof.

Rectangular shelters with gable ends are of two types. In the first type the gables are built in the same way as that described for the triangular gable-ended shelter. In the second type (Type C) the ridge pole is supported at either end in the forked top of an upright pole. The four corner uprights are supported by braces (see illustration), while at their tops they are bound together by horizontal poles which form four sides of a rectangular

[1] *Geonoma baculifera.*

[2] Roth, 1924, *An Introductory Study of the Arts, Crafts, and Customs*, Plate 55.

[3] Bush rope is the creole term for any unprepared vegetable material which may be used as twine or rope. A variety of vines of several sizes abounds in the bush, as well as the barks of several trees which may be stripped into straps. Bush rope is therefore always available in the jungle, although represented by a number of botanical species and genera.

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end of the house. The thatch is carried in the usual way on rafters (de' atulu akikatopo) which radiate from the asaru apone to a beam resting on two uprights at some distance beyond the end of the house proper. The roof of the fall-back is carried down to the level of the side eaves of the house (about two feet above the ground). Thus this unusual type of house-end successfully closes off one end of the house so that entrance is convenient from the other end only. At the same time a small triangular opening is left under the end of the gable, through which the air, although not the rain, may enter.

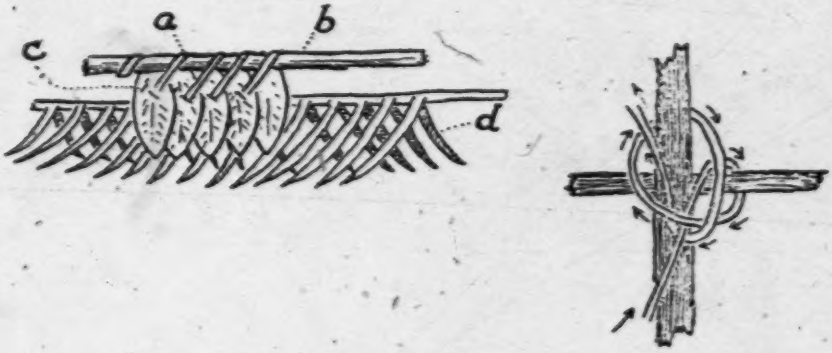

FIGURE 4

Thatch (left) and beam-tying (right) used at Sawari. In the drawing to the left, the various parts of the thatch are lettered as follows: the stem of the ballidans leaf (a), is bent over wooden stringer (b), and inserted into punctured blade of preceding leaf (c); manicol leaf split lengthwise through central rib, and subsidiary spears (d) reversed so as to cross each other.

Another variant in house construction is the steep pitched type known as nose'noto. The steep pitch of the roof produces a higher ridge pole and necessitates the use of cross struts to bind together the rafters (Fig. 3, Type D).

House furniture is comparatively simple and may be grouped under the heads of hammocks, benches, and household utensils. Utensils and containers which are found about every house are described elsewhere.

All persons sleep in hammocks, which are slung from sturdier parts of the house frame (tie-beams or runners). No covering is used other than the hammock itself, which is wrapped around the body. A fire is kept burning near each hammock during the night, and it is necessary for someone to get up every two hours or so to

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513 354 521 513 blow up the fire and put on fuel. The man often slings his hammock directly under that of his wife, so that he can more easily rise to tend the fire. Usually the people retire shortly after dark, but a lively conversation ensues as they lie in their hammocks before going to sleep. There is much shouting back and forth between the houses and a great deal of laughter. Most of the banter refers to incidents of the day with witty comments on the actions of certain individuals. One usually sleeps diagonally to the long axis of the hammock, as this enables the body to lie in a more nearly horizontal position than otherwise. In slinging the hammock, care must be taken that it describes a gentle curve when it hangs empty; too deep a curve does not enable the sleeper to stretch out in a horizontal position; too shallowly hung a hammock lacks the resiliency which makes for comfortable sleep, and at the same time, by placing unequal stress upon the leading strings, prevents the hammock from being moulded to the body of the occupant. It is obvious that the hammock is a well nigh perfect sleeping device in a tropical environment. It can be easily rolled up for carrying; it keeps the sleeper away from the dampness and the animal and insect pests on the ground; it provides its own springs and allows free circulation of air on all sides; it is easily washed and freed of pests.

352 286 Hammocks on the Barama are made in only one pattern, but of two different materials. The cotton hammock is called maipure-pai'ipyo nimyoko. The fibre hammock, amose nimyoku, is made from the inner bark fibre of the amose (hibiscus). The latter is used only when cotton yarn is unavailable. The hammock is made on a loom (Plate 21, *a*) which consists simply of two upright stakes set in the ground. The yarn used in making the hammock is wound into a ball. One end of the yarn is tied to the bottom of one of the stakes. The yarn is then unwound off the ball and stretched to the opposite stake, around which it is carried. It is then stretched back to the first stake and carried around it, and so on, until the continuous warp, stretched between the two stakes, is of the proper width and ready to receive the weft. The binding elements of the weft vary in number from four to eight, and are woven, by the twining method, transversely across the hammock, at intervals of about six inches, from one end of the warp to the other. The weft actually consists of two elements or two pieces of twine which are in turn made up of two or more cotton yarns. In the weaving or twining,

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(Freely: Do not look into my face that way, for, if you do, I shall never be able to forget you)[1].

As the affair progresses, the participants of course become progressively influenced by the drink, which is not intrinsically very strong, but which when taken in large quantities, steadily, for several hours produces all degrees of drunkenness. Restraints which are ordinarily practised are relaxed. On the one hand, an atmosphere of good fellowship prevails, individuals borrowing goods and taking privileges which would not even be mentioned during soberer hours. On the other hand, suppressed grudges are often brought to the surface and accounts settled with blows, a form of action which is seldom taken by a sober Carib. Men and women normally are extremely modest about exposing their sexual organs, even to members of their own sex, but during a drinking spree they can be seen urinating publicly and making jokes about it. However, I have seen no example of the practise which writers on the Guiana Indians have so frequently mentioned, namely, vomiting in order to increase one's drinking capacity. As the evening wears on the more enterprising men have usually arranged trysts with girls or women. The festivities gradually die a normal death as these couples slip off to their rendezvous, leaving the remainder of the party to drop into drunken sleep.

A spree continues until the supply of drink is exhausted. This is usually two or three days, and during this time the program of activity outlined above is vigorously kept up. When the beverage supply has come to an end the participants in the spree usually get into their hammocks and spend about twenty-four hours sleeping off the effects of the orgy before returning to their own homes.

The several forms of alcoholic stimulant have been described above. Tobacco remains to be mentioned. The tobacco plants grown by the Indians are of medium size, both as to height and leaves. They are planted from seed in the fields, and seedlings are sometimes, though not invariably, replanted after they have attained a height of a few inches. The great curse of the tobacco plants is a ground worm which destroys the roots. It is believed that planting the seed during the dark of the moon is favorable

[1] The author does not have sufficient familiarity with the Carib language to vouch completely for either the transliterations or the translations of these songs, which were obtained through interpreters. They have, however, been checked with three interpreters.